The Western Luminary.

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SABBATH SCHOOLS.

For the Western Luminary.

AFRICAN SABBATH SCHOOLS.

Mr. Editor,—It has appeared to me for some time past, that a great majority of professed christians in Kentucky, (and perhaps the same may be said of other slave holding states) are acting directly contrary to the great and blessed doctrines contained in the word of God, and that there is a palpable inconsistency in their conduct. Many of them insist upon the propriety of family religion; an open and public acknowledgement of the superintending providence of almighty God; supplicating morning and evening, a continuation of his blessings, and gratefully acknowledging his past favours. Indeed, I know not how the head of a family can satisfy his conscience in the neglect of a duty so evidently inculcated in the Holy Scriptures.

But in the performance, how few are willing to let the poor ignorant African, born and raised on his farm, or bought like the ox with his money, partake with them in their daily devotion. A great majority of christians profess to believe that all men, black, red, and white, have one common origin; Adam being the father of all, and that he, having violated God's command, became depraved, and consequently all his descendants, partaking of his nature, are depraved likewise. Convinced of this fact, they believe it their duty to teach every creature, and that for this purpose they should send teachers to every country, to which they can find access, and that christians should give liberally of their goods for this praiseworthy purpose. And we often hear with joy of the great good resulting from schools of different kinds throughout the world; particularly the sabbath schools. Their beneficial effects have already occupied many of the columns of your useful paper, and are the frequent subject of social conversation at the fireside.

Even Infidels have admitted their happy influence on the moral character of the lower order of our population. And christians of every order, who are *permitted* to send their children (for the poor professing African parent is debarred from this blessed privilege) are sounding aloud their praise. But it is not my intention to enumerate the many advantages that would result to individuals and society in general, from the universal esta'lishment of *consistent* sabbath schools, were I capable.

But my sole object is to bring the subject of *African* sabbath schools before the minds of your readers. I feel extremely anxious to have this important subject thoroughly investigated. If, as experience proves, our children and the children of the Heathen are eminently benefitted by those schools, is there not a manifest propriety, that the little African, who has been born in our quarters, and whose parents are our servants; from the proceeds of whose labour we are enabled to send our own children to the daily school; should be taught to read God's word, to respect the sabbath; the general principles of the gospel, to abhor those dissolute practices which they are continually witnessing in their quarters, and which they copy because congenial to their natural evil propensities, there being none to tell them that they are sinful and will lead to death.—Shall *we* still neglect to improve their moral powers, who command their physical? Shall we appropriate the proceeds of their labour, to christianise the Heathen in Africa, and still refuse to impart to the heathens among ourselves the enlightening influences of the gospel?—I am aware that some will answer the latter question in the affirmative. If, say they, you learn them to read, they become more sensible of the usurpation of their rights, consequently more unhappy and worse servants.—But can the christian who believes in the moral efficacy of the doctrines of christianity taught in the Holy Bible, assent to a declaration so inconsistent and contrary to the effect which those doctrines are known to produce infallibly in the character of mankind! But the knowledge and experience of many prove that this objection is groundless; for many can testify that the best servants they ever saw were those who had been taught to read the Bible, which inculcates upon servants, submission and obedience to their masters. Some who are fully sensible of the propriety of African schools, object to their immediate establishment, in consequence of their being unpopular, fearing the persecution to which they would be subject. Did our Saviour or his Apostles use such logic when they taught the doctrines of christianity in opposition to the prejudice of all the world, Jews and Gentiles? Did Martin Luther, when resisting the floods of vice and papal superstition, with nought but the omnipotence of divine truth to assist him! Has not God promised to shield his people when in the performance of their duty! has he not also declared that he has no pleasure in them that turn back or fear to trust him!

Another objector says, it would not be proper to teach whites and blacks in the same house and at the same time. I answer, would such a practice be more unpleasant to this false delicacy than the allotment of a certain portion of the pews of our churches, to be occupied by servants during divine service! Is it more probable that the morals of our children would be corrupted by the Africans occupying a specified portion of the house, than by associating with them at the river side, pursuing game, or traversing the woodlands in pursuit of berries on the sabbath!

Nor let it be objected that but few teachers could be obtained, and consequently the labor would be great; for if it is proper to teach them, God will raise up teachers who will not regard the labor, and will bless them more abundantly than those who fear the work.

How will the christian master, who is fully sensible of the inestimable blessings resulting from a christian education ,appear at "the judgment seat of Christ" on the great rising day! Will he be able to say, Lord here am I and the children which thou hast entrusted to my care; all of whom I have endeavored to instruct in thy precepts and teach them thy salvation through thy word! or rather will he not "be speechless?"

A Friend to consistent Sabbath Schools.

Slaves in New Orleans.—It is well known that a traffic in slaves has been carried on for a number of years between some of the middle states and New Orleans, until at length the Legislature of Louisiana, perceiving the evil that was likely to result from the introduction of so great a number, and especially of that cast of character not the most desirable, enacted a conditional prohibitory law at its last session which was to take effect the first of this month, on the eve of which we find the followivg article in the Courier (of the 30th March.)—"Finally, after many recommendations from the Mayor, after reiterated complaints from our citizens, the City Council in their sitting of Saturday last, passed an ordinance prohibiting the exposition for sale in the centre of this city of the thousands of slaves daily imported here from the North, and among whom very serious diseases have already broken out."

Catholic Disabilities.—The following schedule of the privations which Catholics are induced to suffer in consequence of their religious opinions, is taken from a New York paper.

"A Catholic Peer cannot sit and vote in the House of Peers; nor a Catholic commoner in the House of Commons; a Catholic Priest cannot celebrate marriage between two Protestants, nor between a Protestant and a Catholic, unless already married by a Protestant, under a penalty of 500*l*; a Catholic cannot be Lord High Chancellor, or Keeper or Commissioner of the Great Seal; nor Master or Keeper of the Rolls; nor a Justice of the King's bench, or of the Common Pleas; nor a Baron of the Exchequer; nor Attorney nor Solicitor General; nor King's Sergeant at law; nor a member of the King's Council; nor a Master in Chancery; nor a Chairman of Sessions for the county of Dublin, nor Counsel to the Commissioners of Revenue; nor the Recorder of a city or town; nor an Advocate in Spiritual Courts; nor a Sheriff of a County, City or Town, nor Sub-Sheriff; he cannot be Lord Lieutenant, Lord Deputy, or other Governor of Ireland; Lord High Treasurer, or Lord of the Treasury; Governor of a County, or Privy Councellor; Post Master General, Chancellor of the Exchequer, or Secretary of state; Vice Treasurer, Teller or Cashier of the Exchequer; Keeper of the Privy Seal, or Auditor General; Provost or Fellow of Dublin University; Lord Mayor or Alderman of a corporate City or Town, he cannot be a member of a Parish Vestry; or bequeath any sum of money, or any lands for the maintenance of a clergyman, the support of a Chapel or School; in corporation towns, Catholics are uniformly excluded from Grand Juries."

GREAT RAILWAY.

A pamphlet published by the Messrs. Carvill, of New-York, proposes to connect the canals and navigable waters of the states of New-York, Pennsylvania, Ohio, Indiana, Illinois, Missouri, and the Michigan, Northwest, and Missouri territories, by a canal of 993 miles in length, forming a communication between the Atlantic states, and the great Valley of the Mississippi. A map of the proposed route of the rail road accompanies the pamphlet. It begins on the Hudson, in the vicinity of New-York, and proceeds to the valley of the Delaware, along which it passes until meeting a favourable part for crossing to the valley of the Susquehanna. It then pursues the vallies of Susquehannah and Tioga rivers, until meeting with the Genesee, after which, it follows the course of the Allegany river. On leaving that river it keeps a direction parallel to the southern shore of Lake Erie, crosses the Cayahoga, and afterwards proceeds over extensive tracts of level country in nearly a westerly direction to the Mississippi. The pamphlet contains some estimates of the expense, which it places at from 8 to 15 millions of dollars; and various statements as to the nature of the country over which the route passes.

Errors Excepted.—The Alabama Telegraph, under the head of "*Mistakes rectified*," says, "It having been shown to the satisfaction of the Legislature of Alabama, that sundry females of this State had *committed mistakes*, and married men *not originally intended for them*, acts have been passed declaring *even such marriages void*, and giving the parties an *opportunity of correcting the errors of their youth*."

SPEECH OF DR. CHALMERS.

At a meeting of the friends of Catholic emancipation, held in Edinburgh, in March, Dr. Chalmers made the following speech. Dr. C. is himself a Presbyterian; and apart from its intrinsic excellence, this speech deserves an attentive reading, as an able and luminous expression of the opinions held on the subject—so far as we have been able to ascertain them—by British (and we might add, American) Presbyterians and Congregationalists generally.

N. Y. Observer.

I understand that the present meeting would not have been called had it not been for certain and anterior efforts made in this city, and the object of which was to obtain signatures for a petition against Catholic emancipation But I would scarcely have adverted to the existence of another petition, and of other petitioners, had they not been designated by the appellation of anti Catholic, leaving to us the goodly designation of pro Catholic. There never was a grosser imposition practised upon the public mind than by the meaning of those two words. We are not pro Catholics We are not indifferent, neither are we hostile, to the holy cause of Protestantism. I cannot answer for others; but in vindication of myself, I declare that it is in the spirit of the utmost devotedness to that cause I now come here, and because in this emancipation of Papists, I see for Protestants, I see for Protestantism, a still greater and more glorious emancipation. (Great applause.)

The truth is, that these disabilities have hung as a dead weight about the Protestant cause for more than a century. They have enlisted in opposition some of the most unconquerable principles of our nature —resentment on account of injury and the pride of adhering to a suffering cause. They have transformed the whole nature of the contest, by having rooted and given tenfold obstinacy to error; they have given to the side of Protestantism the hateful aspect of tyranny, while, on the side of the Catholics, we behold a generous and high minded resistance to what they deem to be oppression; they have transformed a nation of heretics into a nation of heroes. We could have refuted and shamed the heretics out of heresy, but we cannot pull down the hero from his altitude. From the first introduction of this heterogeneous element into the question, the cause of truth has gone backward; it has ever since been met by ox-yielding defiance from a people irritated, but not crushed, under a sense of indignity. This stable expedient for bringing down Popery has compressed it into a firmness, and enclosed it within a phalanx, which, unless opened by emancipation, will be found impenetrable. Gentlemen might draw arguments from history against us, but there is one passage in history that never can be disposed of. How comes it to pass that Protestantism achieved such a triumph, and made such a progress, when it had pains and penalties to fight against; and how comes it that its progress was arrested from the moment it laid on those pains and penalties in turn? What have all the enactments of the statute book done for the cause of Protestantism in Ireland? And how comes it to pass that when single handed truth walked through the land with the might and prowess of a conqueror, no sooner was she propped up by the authority of the State—no sooner was the armor of intolerance given to her, than her brilliant career of victory was for ever ended? (Great and long continued applause.) When she took up the carnal and laid down the spiritual weapon, her strength went out of her—she was struck with impotency. In giving up the warfare of principle for the warfare of politics, she lost her power Gentlemen opposed these petitions who were profound in the deeds and documents of history, but she has nothing to offer half so instructive as the living history now before us. With pains and penalties against it, the cause of the reformation had done every thing in Great Britain. With pains and penalties in its favor, it had confessedly done nothing, or worse than nothing, in Ireland. (Great applause.)

The question does not require the evidence of history for its elucidation. There shines upon it an immediate light from the known laws and principles of human nature. When truth and falsehood enter into collision upon equal terms, and with their own appropriate weapons, the result is infallible—"Magna est veritas et prevalebit." But when to strengthen the cause of truth we put the force of the statute book under her command, there instantly starts up on the side of falsehood, an auxiliary far more formidable. You may lay an incapacity on the persons, or you may put restraint and limitation on the property of Catholics, but the Catholic mind becomes ten-fold more impregnable than before. I agree with the Duke of Wellington in thinking that when once those political distinctions are removed, the result will be the spread of Protestantism in Ireland. Had we mingled more extensively with our Catholic fellow subjects, and kept their company in all the walks of civil and political business, we would this day have had the transfusion of another feeling, and the breath of another spirit amongst us; nor would we have beheld, as now in Ireland, the resolute and unyielding attitude of an aggrieved and outcast population. (Great cheering)

I have one word more to say upon a topic of great interest. I am aware of one advantage which our opponents have against us, and that is a certain command over the religious feelings of the population. Yet I am not aware of any public topic on which the popular and prevailing cry ever ran more counter to the whole drift and spirit of Christianity. (Applause:) What other instruments do we read of in the New Testament for defending Protestantism, but the word of God, and the Spirit of God? How do the Apostles explain those principles when they speak of the triumphs of that truth which is mighty to the pulling down of strong holds? They tell us that it is because the weapons of their warfare were not carnal, but spiritual. I consider those spiritual weapons the only ones which are of force to assail the strong holds either of Popery or Paganism. The kingdom of God refuses to be indebted for its advancement to any other. Reason, Scripture, prayer, ought to comprise the whole armory of religion, and by these alone the battles of our faith are to be successfully fought. Ever since intolerance, that unseemly associate, has been admitted within our camp, the cause of the reformation has come down from its vantage ground. She has wrested this engine from the hands of her opponents, and wielded it herself, and from that moment her cause has been at a dead stand. I want her to be disencumbered of this weight, and restored to her proper and peculiar energies. I want truth and force to be dissevered from each other,—the moral and spiritual not to be implicated with the grossly physical means. Never will our cause prosper—never will it prevail in Ireland—until it is delivered from the outrage and contamination of so unholy an alliance. (Great and continued cheering.)

It is not because I hold Popery to be innocent that I want the removal of disabilities; but because I hold, that if these were taken out of the way, she would be ten-fold more assailable. (Great applause.) It is not because I am indifferent to the good of Protestantism that I want to displace these artificial crutches from under her; but because I want that, freed from every symptom of decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men how firm a support she has on the goodness of her cause, and on the basis of her orderly and well laid arguments. [Much cheering.] It is because I count so much (and will any Protestant here present say that I count too much?) on her Bible, on her evidences, and the blessings of God upon her churches, and the force of her resistless appeals to the conscience and the understandings of men—it is because of her strength and sufficiency in these, that I would disclaim the aids of the statute book, and own no dependence or obligation whatever on a system of intolerance. These were enough for her in the days of her sufferings, and should be more than enough for her in the days of her comparative safety. [Long continued applause.]

It is not by our fears and our false alarms that we do honour to Protestantism. A far more befitting honor to the great cause is the homage of our confidence; for what Sheridan said of the liberty of the press, admits of the most emphatic application to this religion of truth and liberty. "Give," says that distinguished orator, "give to Ministers a corrupt House of Commons; give them a pliant and a servile House of Lords; give them the keys of the Treasury and the patronage of the crown; and give me the liberty of the press, and with this mighty engine I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people." [Cheers.] In like manner, give the Catholics of Ireland their emancipations; give them seats in the Parliament of their country; give them a free and equal participation in the politics of the realm; give them a place at the ear of Majesty, and a voice in his councils; and give me the circulation of the Bible; and with this mighty engine I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins. (Rapturous applause, followed by three cheers.) The politics of the question I leave to other and abler hands. I view it only in its religious bearings, and I give it as my honest conviction, and I believe the conviction of every true-hearted Protestant who knows wherein the great strength of his cause lies, that we have every thing to hope from the proposed emancipation, and nothing to fear.

SUNDAY SCHOOLS IN IRELAND.

Respecting one school the London Cottage Magazine says: "The attendance has been regular and steady; as an evidence of this, I am able to state, that in the very severest weather we have had this winter, the least number of children in the school was one hundred and twenty-one, although many of them had neither stockings nor shoes, and had three or four miles to go. In the

opinion of many persons long resident in the parish, an improvement is visible in the manners and conduct of the rising generation, and which they attribute entirely to the influence of the instructions received, and the habits enforced at Sunday schools; and when we find one hundred children in attendance on the bleakness of December, most of them coming two or three miles, we must conclude that those parents who send them forward, are well pleased with the effect of our labour on their private behaviour."

Of another school it is remarked: "It is a melancholy fact, that numerous families in the neighbourhood of this school, never had either Bible or Testament in their possession, till the liberal grants of the Sunday School Society for Ireland, enabled the superintendant to supply the children with Testaments. The teachers, in the course of visiting, have found whole families collected round one little reader, hearing of Christ Jesus, as a Saviour, from that blessed book which had been a dead letter to them before this time, and which, it is confidently hoped, will prove powerful to the pulling down the strong holds of sin in many in this neighbourhood, who were living without God and without hope in the world. Some of the most regular and attentive of the scholars, come a distance of at least two miles. During the whole of the last winter, their attendance was most regular. The most inclement weather, and the darkest and most severe nights, could not prevent these half naked mountaineers from attending the School. It was no unusual thing for the person who opens the door, to find a number of them huddled together, before it was clear day in the winter, waiting on the doors being opened."

WHAT PROVISION HAST THOU MADE?

I remember our witty countryman Bromiard tells us of a lord in his time, that had a fool in his house, as many great men in those days had for their pleasure, to whom his lordship gave a staff, and charged him to keep it, till he should meet with one that were more fool than himself; and if he met with such an one, to deliver it over to him. Not many years after, this lord fell sick; and indeed was sick unto death. His fool came to see him, and was told by his sick lord that he must now shortly leave him. "And whither will thou go?" said the fool. "Into another world," said his lord. "And when wilt thou come again; within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never? and what provision hast thou made for thy entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all? here, take my staff. Art thou going away forever, and hast taken no order nor care how thou shalt speed in that other world, whence thou shalt never return? Take my staff, for I am not guilty of any such folly as this."—*Bp Hall.*

INCONSISTENCIES.

Does the christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and while his prayers are ascending to heaven, is he spreading the plague that poisons the heart and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from funds which he has collected as the wages of drunkenness,—and does he believe the God of heaven will smile on the labors of him who is supported by food taken from the mouths of the children of the intemperate, for the drink that destroys them? While he is attempting to teach the heathen the way to heaven, is he binding his own countrymen in chains strong as the bands of death, and leading them in the road to hell? Is he training them to practices and habits which will as surely bar them from the realms of bliss as though no redemption had been provided for them?

Sir, I venerate the Christian's character, and whenever I find him acting in consistency with the principles of the Gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connexion with spirituous liquors in the present state of society to be sinful.—Since the way and the only way, to banish intemperance from the earth has been pointed out, it is the Christian's duty to adopt that course, whatever may be the sacrifice, and to disclaim all connexion between ruin and religion.

Sir, they cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the Christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means and the only means of effecting a reformation of mankind from intemperance.—*Kittredge's 3rd Address.*

RESPONSIBILITY.

How solemn is a residence in this world! Whatever we do or say in the sight or hearing of others, we are always liable to be producing changes in somebody, which will take hold on the Judgment of the great day, and be felt forever! And such an influence is even now abroad; and is acting, beyond our control, upon relatives, and friends, and acquaintances, and upon multitudes whom we never saw. And it has taken such a strong hold upon the world, that the stroke, which lays us silent in the tomb, will not materially affect it. It will exist in youthful vigor; and fly from man to man, and from kingdom to kingdom, and from generation to generation; and, from far distant ages, may lift up its voice, like a spirit of darkness, or an angel of glory!—*Gospel Advocate.*

ADVICE TO PARISHONERS.

I know of no means so immediately likely to promote the great event of general conversion, as the lively, steadfast, and exemplary conduct of Christian professors. I would wish to impress this strongly upon every one of your minds: you are answerable to God for the conduct of every hour, not only as it may effect your own individual state, but as it may, and must respect your families, your neighbors, and the church of God. The increase and prosperity of young converts is closely connected with the manner in which older professors of religion so let their light shine before them, that they, seeing their good works, may glorify their Father who is in heaven.

Legh Richmond.

A TRACT DISTRIBUTOR IN HUMBLE LIFE.

An Episcopal clergyman in the valley of the Mississippi, says, "Not long since, as I was purchasing some Tracts at the Depository here, I met with an old woman on the same errand. Thinking, from her appearance, that she designed to sell them on profit, or procure herself something towards a livelihood, I let her know my impressions, wishing to encourage her in what might do good to others, while it yielded her some of the necessaries of life. She gave me to understand, however, that this was not her design; but that she was going into the country to distribute them.

"I suppose," said I, "you are about to visit your friends, or to go upon some business, and take the opportunity of giving Tracts away?"

"No," she replied, in an humble manner, 'it is *only* to distribute Tracts."

"Upon further conversation with her, I had reason to believe her a woman of the right spirit. She had been very many years a member of a Baptist church, and was in the habit of making little tours through these dark regions, to scatter these little messengers of light."

American Tract Magazine.

"WHETHER YE EAT OR DRINK, DO ALL TO THE GLORY OF GOD."

[*Furnished by a Clergyman.*]

Several years since, while on a missionary tour in the south, I became acquainted with Major A——v, in whose family was a poor African, who, in most respects, exhibited the character of extreme ignorance; yet there were some features of his mind which seemed to give him a likeness to those who shall, at last, be acknowledged *wise*. I have heard many striking anecdotes concerning him one of which I remember with peculiar interest.

Pompey was often missing when the other negroes came to their dinner, and it was at length discovered that he spent this time alone, in a sort of devotion peculiar to himself. One day his master going to the field, observed Pompey standing near the spring with his hands clasped, his head thrown back, and his lips moving as if he spoke to some invisible being; he then stooped down and drank, again stood up and repeated the same ceremony as before. His master called to him, "Pompey, what are you doing?" "Noting, massa, only me tank God for watta;" and he turned away to resume his accustomed task. Pompey the slave, was contented with his lot; he was thankful for a draught of cold water; and though his fame may not now reach beyond the boundary of a southern cotton field, yet it may be, that, in eternity, this instance of his humble gratitude shall be told as a memorial of him by angel lips, while the fame of Pompey the Great, which has for ages filled the world, shall have forever perished

American Pastor's Journal.

ANECDOTE OF REV. ROWLAND HILL.

At a late meeting of a Missionary Society in London, *Rev. R. Hill* was called to the chair. Upon a vote of thanks being moved, he replied by expressing a hope, "that his services had been dedicated to God his Saviour, ever since he had tasted the joys of his redeeming love. Genuine believers were bought with a price, and were bound in conscience before God, by the power of the Holy Spirit, to present their bodies living sacrifices to His glory. All thanks, therefore, on such occasions as these, he thought, had better be laid aside; they were very cheap, and in some instances, not worth having; but he should certainly thank the assembly most of all, for a *good thumping* collection."

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NEW-YORK ANNIVERSARIES.

The accounts of the anniversaries of the several religious benevolent Societies in New-York, came to hand too late for insertion in this week's paper. In our next we intend to give copious extracts from them. The following paragraphs, showing the receipts of three of those Societies during the last year, are from the New York Observer.

AMERICAN BIBLE SOCIETY.

The receipts of the American Bible Society have increased from $75,879 93, to $143,184 33 (more than the receipts of the *two* preceding years;) and the number of books issued is 200,122, being an increase over the issues of the preceding year, of 65,515.

HOME MISSIONARY SOCIETY.

The receipts of the Home Missionary Society during the year amount to $26,997 31—being $6,198 03 more than those of the year preceding; and the number of its missionaries and agents has been increased from 201 to 304.

AMERICAN TRACT SOCIETY.

The Report of the American Tract Society exhibits an increase in its receipts, of more than $15,000—the whole amount being $60,153 98; while the number of Tracts printed has increased to 6,268,000, being a gain of 1,249,000.

For the Western Luminary.

CENTRE COLLEGE COLONIZATION SOCIETY.

Report of the Managers of the Centre College Colonization Society, read and received at the semi-annual meeting of the Society upon the 25th April, 1829.

Gentlemen of the Society,—

The term of your present Board of Managers has now come to a close; and they are called upon to render up an account of their operations, and to lay before you such information, relative to the condition and situation of the Colony, as they may have acquired. The transactions of your Board have been unavoidably restricted,—both from their own situation, and the limited circumstances of our Society. The amount of funds in the hands of the Treasurer is small. They have not transmitted any funds as yet, to the Parent Society; nor have they disposed of any in any other manner.

The formation of this Society could not, we imagine, have been accomplished merely for the purpose of accumulating funds for the great Parent Society. The situation in which we are placed, as students at College, would have forbidden even the most distant appearance of such a purpose. But the principal object, that the founders endeavoured to secure, was to exert an influence upon the feelings and sentiments of the community—to throw in their might in the noble and virtuous endeavour to turn the public mind upon that all-important subject, which has so long attracted the attention, and secured the ardent wishes of the learned and virtuous,—an influence, which, though small and feeble, and almost imperceptible in its immediate agency, will, from our peculiar situation, be omnipotent in its results. Though the effect which this Society will produce upon the immediate prospects of the Colony will be small and limited, still the *moral* influence that it will exert upon the feelings and sympathies of the rising generation—those who are to compose the next period of the world—will be great and extensive. There is something important in those early associations formed in youth. The effects are felt during the whole of after life. The sentiments, feelings, and habits imbibed in early life, become, as it were, component parts of our existence—follow us through life—are interwoven with our actions and intercourse with our fellow-men. The formation of such a Society as ours has a tendency to concentrate the thoughts, and elicit those noble sympathies of our nature. The sphere of its operations will be limited to the students; and if their feelings and thoughts can be secured, the Society will not have been formed in vain. Already has it produced amongst them a lively interest in the condition and prospects of the coloured people. To the nice observer, it may be easily discovered, that their feelings have been awakened, and their sympathies aroused upon the subject. And were no other advantage to accrue from our endeavours, we will not have laboured in vain. The present prospects of our Society are flattering, and its former success is encouraging. Its effects have already far outstripped the most sanguine anticipations of its friends, and bids fair to aid much in the advancement of the cause of Colonization.

The avowed object of the Colonization Society, established at Washington, is, to transport to the coast of Africa, the free blacks of America,—to procure a suitable situation,—provide the necessary means for their transportation,—and then to secure to *all* those who may avail themselves of the asylum, all necessary accommodations. These are the only objects of the Society. It has not the most distant intention of interfering with the proprietor and slave; nor has it any design, had it the power, of coercing the departure of any individual from America,—but to colonize, *with their own consent*, the free blacks of America. This was, for a long time, looked upon by the speculative philanthropist as a futile, a chimerical project, conceived in a moment of ardent desires for the welfare of man, combining in itself every thing that could render it impracticable. The theoretick statesman, imagining that he could discern some fatal evil lurking beneath the appearance of utility, would pile objection upon objection, till he had reared a fabrick, whose front appeared both beautiful and awful to the inexperienced spectator. Men of all classes and professions, conceiving that some fatal blow was aimed at their "dearest idol," drawing a parallel between the present time, and former periods—when all was waste and darkness, and contrasting the imagined good that has resulted from the negroes, and the anticipated evil that would accrue from their removal, without reflection or examination, would join in the *general* cry of *opposition*. But these difficulties have all been vanished by actual experiment, like the morning's hazy mists before the noon day sun. The lofty fabrick of nicely arranged objections has been pulled down. And notwithstanding all the opposition it has received, and the manifold difficulties which have obstructed its march, it has risen superior to the prejudices of men; and now presents a solemn appeal to the philanthropy of every Christian man—evincing to the world, by the success which has already marked its progress, that it is a practicable plan, and that it will eventually procure the final removal of that black cloud, which has so long lowered over this American Continent, portentous of a dreadful storm.

It has been found, by *actual experiment*, that a Colony could be maintained, without any burthensome expense, upon the coast of Africa. The Colony established at Liberia is in a flourishing condition. The situation is such, as will secure the health of the inhabitants, and enable them to carry on an extensive intercourse with other nations. The time cannot be far hence, when the commerce of Liberia will employ a greater tonnage of American produce, than is now employed by the U. S. in the trade carried on with any of the Northern powers of Europe. Their attainments in agriculture and commerce are truly flattering, and at once refutes the foul assertion, "that the negroes are not susceptible of improvement." They have one publick print, which does honor to the nation. They possess almost every *necessary* for their improvement. The Colonists are healthy, and rapidly increasing; the bounds of the Colony have been extended, and already the village of Monrovia is a place of considerable trade:—many coasting and other vessels arriving and departing; and there is a growing intercourse with the interior. The people are diligent, and orderly, and apparently sensible of the blessings that must flow upon those of their own colour, as well as on themselves, by the success of the measures now in progress, to build up a new nation of enlightened Blacks.—Education is well attended to, and all persons are taught that they must be useful to themselves and fellow men.

The papers which have lately been issued from the press of the parent society, are pregnant with facts the most encouraging and interesting to the friends of the Colony. Greater exertions have been used within the last year, than in any prior,—more funds collected,—more influence has been exerted,—and more talents called into exercise. The public have contributed more liberally, and more auxiliary societies constituted We have every indication to assure us, that the period is not far hence, when the various means now in operation shall be consummated. Public opinion is fast verging toward a union; and when public opinion shall have been united upon the same subject, it will give an overwhelming impulse to all the counsels, and all the designs, which may be favourable to the Colony.

The advantages which would result from the successful operations of the Society, would be great, and manifold. The State would be relieved of a great and growing evil—an evil, which from its long and dreary progress, augurs a still more uniformly extensive progress in its baleful influence upon the *moral character* of the community; acting, as far as its influence may extend, as an incubus upon the progress of those nicer feelings of the soul. But the advantages would be important to the slave himself. He would be placed in circumstances, in which he would be able to live in peace, and enjoy the benefits of his own freedom. The condition of the Free Blacks as they now exist amongst us, is such as should cause every true Philanthropist's bosom to glow with virtuous piety, and commiseration. At present their population is rated at about 1500. The character, condition, and prospects of this portion of the community falls under the observation of every person. Every individual has an opportunity of gaining some conception of their character. Who is there, that does not know something of that moral degradation, which presses them down almost beneath the brutes of the field, throughout the United States, and more especially throughout the Middle, and Northern States! They may be seen in our cities, and villages wandering, half naked, like foreigners, and outcasts in the very land which gave them birth. They may be seen in our penitentiaries, and jails groaning beneath the load of oppression, and cruelty, which habit has rendered *almost* desirable. They may be found, at any time, inhabiting the abodes of poverty, and the haunts of vice, and iniquity. But if we look for them in the society of the virtuous and honorable,—if we visit the public schools, whose instruction the most degraded white man may enjoy;—if we look for them in the house of worship, we will seldom find them. The most enlightened European could not be farther removed from the shivering Icelander, or the sun-burned Moor, than the Black is from the White, as it respects intellectual excellence, civil and social privileges. He is cut off from all that is valuable to man, both in the social and civil world. He is compelled to bow the neck of subjection to those laws, and regulations, which he has no voice in adopting;—is deprived of those rights, and privileges, which Heaven has committed to him—to maintain which, in every situation, and in every stage of Society has been ever looked upon as one of the noblest privileges—as indicative of the nicest refinement of patriotism. They have no seat in our legislative, and judicial bodies. Their testimonies are not even received in our courts of justice; still they are compelled to pay the strictest obedience to every regulation, which a proud and insulting people could enforce upon them. This is injustice in the highest degree,—an injustice, whose parallel could not befound

upon the authentick records of human tradition —an injustice, to avoid which our forefathers dared to suffer, to bleed and to die,—and an injustice, which is in direct opposition to every law both human and divine. That mighty God, who, "sits in the circle of the heavens," and frowns upon the injustice of mortal man; who carried the children of Israel from Egypt "with a high hand" from beneath the ruins of Pharaoh, and all his proud hosts, will lead Ethiopia to a situation, where she may "stretch forth her hands unto the Lord," ere the light of the approaching millennium shall have dawned upon our benighted world. The free black is deprived of every blessing which renders life an object of interest,—every privilege which could elevate him in his own, and the opinions of his fellow-man, is destroyed. Every effort he may make to bless society—to become useful and respectable, is thwarted; and he lives, and acts, like a mere drone upon society. He has but to open his eyes to behold himself spurned from all social communion with his fellow-man—the sport or envy of his fellows, from the very time that their finger of scorn can be pointed, and their lip of derision curled, to drive him from their society. He has no opportunities to prepare himself for usefulness—no incentives to fire his bosom with all those noble and sublime principles, which constitute the highest ornament of the human character—no motives to urge him to renewed exertions in the prosecution of useful labour.—no bright visions of usefulness and respectability to encourage him—to animate him in his youthful occupations; and when old age comes down upon him, he has collected within himself every evil passion and habit, which renders him despicable in the sight of man—every base principle that could render him destructive to society; and the remnant of his useless life is spent in disseminating those destructive feelings and sentiments which continued exercise has rendered habitual; and engendering vice and sin in every shape, and appearance, that the imagination could conjure up. He is degraded in the "eye of the law;" and the sense of this degradation enters into his soul, and makes him wretched and degraded indeed. This is the condition of the *free* blacks in that very land, where love for liberty has become proverbial, through the civilized world; and these are his prospects. He may be called free—a statute-book of laws may be enacted to secure his freedom; still he cannot be raised from that degradation into which he has fallen, and be permitted to exist amongst us. There is an insurmountable line of distinction between the white and black, which will ever render it impossible to suppose that a free and unreserved intercourse could be established between the two people. This barrier will ever exist in the dissimilarity of their feelings and habits. We will ever recoil with horror at the idea of an intimate union, which will forever preclude the possibility of a state of equality, which could only make us one people. It will at once be plain to every *thinking* individual, that it would be impracticable to settle them in the United States. Give freedom to a slave, and permit him to remain in this country, and where do you place him? Not above the repulsiveness of publick opinion—not in a sphere where he might be able to gather round him the affections and respect of those of his own colour; and participate in the friendship of the respectable members of the community. But he is depressed until misery and wretchedness have almost become habits. He has grovelled till the desire of rising from the earth is destroyed. Ambition has withered;—generous emulation has been blighted in the opening bud;—virtue and all the noble feelings of the soul have sunk, wearied with ill-requited exertion; and hope, the last kind friend and support of man, has forsaken the bosom of the wretch, and left him reckless of his condition and destiny. The object of the Colonization Society is to remove this degraded class of beings to some convenient situation, and elevate them to an equality with the rest of the human family.

BOARD OF MANAGERS.

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For the Western Luminary.

KENTUCKY PRESBYTERIAN EDUCATION SOCIETY.

Extract of a letter addressed to Rev. James K. Burch, Cor. Sec. Pres. Ed. Society of Kentucky—by the ladies of Grier's Creek Church, Woodford County, Ky.

"In behalf of the female members of our church, we herewith enclose you thirty dollars, for the purpose of constituting the Rev. Eli Smith, our late pastor, a member for life of the Presbyterian Education Society of Kentucky.

MARTHA W. RAILEY, } *Committee.*
RACHEL MULDROW, }

SUICIDE.

Mr. STEPHEN FORD, of Madison county, Ky. put an end to his existence on Sunday morning last, by hanging himself. He has left a large and dependant family. This is one of the effects of intemperance.—The deceased has been for years given to drinking to an excess.—*Chronicle.*

FOREIGN NEWS.

The ship Canada arrived on Tuesday, 26 days only from Liverpool, bringing dates to April 17th.—*N. Y. Obs.*

THE ROMAN CATHOLICS EMANCIPATED.—On the 4th of April, the bill for the emancipation of the Catholics was read a second time in the House of Lords,—Ayes 217—Noes 112,—did not vote, 65. On the 10th, it was ordered to its third reading,—contents, 213—non-contents, 109—majority in favour of the bill, ONE HUNDRED AND FOUR. It was then read a third time and PASSED, amidst great cheering. The Forty Shilling Freeholder's Bill was also read a third time and PASSED, without a single observation. Both received the Royal Assent on the 13th, and are now *laws of the realm*, having gone into operation April 23d, at which time the following Peers, who are Roman Catholics, were entitled to take their seats in the House of Lords:—the Duke of Norfolk, the Earl of Shrewsbury, Lords De Clifford, Arundel, Dormer, Stanord, and Petre.

MINISTERS TO CONSTANTINOPLE.—The Right Hon. Robert Gordon, (brother to the Earl of Aberdeen,) has been appointed Ambassador Extraordinary and Minister Plenipotentiary to the Sublime Ottoman Porte; and it is thence inferred by some, that Great Britain is about to take an active part in the affairs of the East.

AMERICAN TREATY WITH THE PORTE.—A Constantinople date of March 10th says—"M. Offley, the North American Consul at Smyrna, who came here some time ago, with the view of concluding a commercial treaty with the Porte, has returned to Smyrna, without succeeding in his object."

RUSSIA AND TURKEY.—Intelligence from Constantinople to the 10th of March, mentions that reports were current of divers assaults made by the Russians, which only tended to hasten and increase the vast efforts making by the Sultan in order to strike a decisive blow in the vicinity of Varna, if possible. A bloody but indecisive action, in which about 8,000 were engaged, is mentioned as having taken place in the neighbourhood of Bazardjik.

GREECE.—The intelligence from Greece, given in the French papers, states that the Turks had been again expelled from Livadia, after a sanguinary battle with the army of Prince Demetrius Ypsilanti. General Church, in a very boastful despatch, announces that the Castle of Vourtza had surrendered to his arms.

DESTRUCTIVE EARTHQUAKE IN SPAIN.—A letter from Madrid of the 30th March, gives the following summary of the damage and loss of life sustained by the late dreadful earthquake:—"Murcia, capital of the province—not a single church or edifice that has not been considerably damaged. Cartnagena—the quarter of Serrata, has been ruined. St. Fulgencia has disappeared. Torre Vejo—not a single house is standing, the number of killed and wounded is very great. Orihuela—some edifices have fallen; the number of deaths here is but seven, the whole population is in the fields. Guardamar is no longer in existence. Rafal—this village has been destroyed; the number killed and wounded is immense. Aix-Garres—several houses have tumbled; and a mountain near the town has rolled away, and several individuals have perished. Lenejuzar—the greater part of the houses have fallen; the number of wounded is considerable, and the killed amount to 250. Almoravi—not a single house or edifice remaining on its foundation. Already 400 persons have been taken dead from beneath the ruins. The earthquake of the 21st was accompanied by a tremendous noise. Travellers observed, at the moment of the shock, a column of fire proceeding from the Eastern coast of Murcia. Nor have the shocks ceased ever since the 12th in that province, and further evils are expected."

NEW POPE.—Cardinal Castiglion was elected Pope by the Conclave, and declared on the 31st of March. He is 68 years of age, and will bear the title of Pius 8th.

TERRIBLE HURRICANE AT JAPAN.—Information from Japan, received by way of Pekin, states that on the night of the 17th Sept. a terrible hurricane, such as in the recollection of the Japanese never had been experienced before, occurred in the bay of Nangasocki, by which the greatest part of the town of that name, and the island of Decima, were destroyed. In the bay of Nangasocki alone, upwards of seven hundred people lost their lives.

SLAVE TRADE.—On the 1st of February, on the coast of Africa, the Black Joke, tender to H. M. ship Sybille, captured, after a long chase and a gallant action, the Spanish slave vessel Almirante, with 400 slaves on board. The *B. J.* carried two guns and had 55 men, the *A.* 14 guns and 50 men. In the action, the former had 2 killed and 4 wounded; the latter 15 killed, including her captain and first and second mates, and 13 wounded.

MARRIED,

In East Tennessee, on the 5th ult. by the Rev. F. A. Ross, Mr. C. W. HALL, son of the Rev. N. H. Hall, of this place, to Miss CAROLINE, daughter of Jacob Myres, Esq.

Communicated for the Luminary.

OBITUARY.

Departed this life in Fayette County on Thursday 2nd ult., Mr. WM. QUARLES, aged twenty-five years. This exemplary young man, after giving satisfactory evidence of having passed from death unto life, connected himself with the Baptist Church, about eighteen months since. During the continuance of his distressing illness, he manifested an extraordinary degree of patience, christian forsitude, and resignation to the will of his Heavenly Father. He died in the fullest assurance of immortality and eternal happiness beyond the grave, through the merits of a crucified Saviour. His deeply afflicted parents do not mourn as these who have no hope, but confidently anticipate the time when they shall behold their dear departed son, clothed with the Saviour's Righteousness, and shining as the stars in the firmament of Heaven. To his young friends I would say, "remember thy creator in the days of thy youth."

W.

Lex. June 2nd, 1829.

Ezekiel's Vision.

JUST published and for sale at Morgan & Sanxay's Bookstore, Cincinnati, *An attempted Explication of Ezekiel's Vision of the Living Creatures and the Wheels, embracing an Inquiry into the emblematic design of the Scripture Cherubim.* By GEORGE BUSH.

A few copies of the above work for sale at the Western Luminary office, price 31 1-4 cents.

CLELAND'S HYMNS,

3D EDITION, ENLARGED,

Just published at the office of the Western Luminary.

Price 62 1-2 cts. single—$5 per dozen.

THE REIGN OF GRACE.

The following *Narrative*, (published in the *Pandect*) to be read at the next session of the General Assembly of the Presbyterian church, was prepared and adopted by the Presbytery of Cincinnatti, Ohio, at their late semi-annual meeting. As it could not without damage in several respects, be abridged; we have published the whole, with the belief that the friends of revivals, such as those "which were spoken of by the Prophet Joel," will find its perusal a rich repast.—*Philadelphian.*

The Presbytery of Cincinnati, in reporting to the General Assembly the State of religion within their bounds, during the past year, must commence their narrative by adverting to the aspect of their last report. After a long season of spiritual death and moral desolation, the Lord had been pleased to afford some tokens of his reviving and refreshing mercy, by a spirit of supplication, increasing ministerial fidelity, and labours; and adding to the Church of Christ in different places, a few signal monuments of divine compassion. These indications of redeeming love, drawn in living characters, at the meeting of Presbytery in April of last year, gave a new impulse the whole body, and while all were encouraged to pray and hope for much more copious showers of salvation; each one seemed drawn by the strong and happy bands of benevolence, to double his diligence in plucking sinners from eternal burnings. It was not, however, till the months of June, July, and August, that the signal revelation of God's power was displayed, first in Cincinnati, and soon after in most of the neighbouring churches.

Owing to some external and secondary causes, the most extensive awakening and ingathering of souls took place in the 1st Presbyterian church in that city. But notwithstanding the inconveniences under which the 2d Church at the time laboured—the want of a spacious house of worship, and the ill health of her pastor, she nevertheless shared largely in the divine blessing not only in the number of hopeful and influential members added to her communion, but in the increase of her spiritual strength, zeal and success, which characterize her attitude and movements down to the present hour

It is worthy of remark that in many congregations in smaller towns, in villages and country places, the revival extended its benign influence to a greater number of souls, in proportion to the number of inhabitants than in Cincinnati. The communicants in that place, including both Presbyterian churches, were not quite doubled, but in some other places they were increased three or four fold.

The following statement will exhibit, in a more methodical and progressive form, the rise, progress and present aspect, of the extraordinary work of the Lord, of which the Presbytery wish to give the General Assembly a just view, that they may rejoice with us.

1. The revivals which brought hundreds after hundreds to seek, and, as we hope, to obtain the saving grace of our Lord Jesus Christ, commenced about the middle of June, and rolled on as a tide of redemption, wide and deep, over many churches, month after month, until almost every town and neighbourhood within our limits have in a greater or less degree enjoyed the influences of its cleansing and fertilizing power. And though the intensity of the scene, like a subsiding wave, exhibits an abatement of its present energy, yet the tokens which remain are indications of a reaction, which shall thin the ranks of satan, and augment the number of believers, to the astonishment and confusion of the most hardened and incredulous.

This religious excitement seemed to be promoted, extended, and prolonged, by means of prayer, Sabbath School and Bible Class instruction, and the preaching of the great and leading doctrines which characterized the reformation from Popery; and has so happily assimilated the features of our confession of Faith to the first principles of the oracles of God—Repentance towards God, Faith towards our Lord Jesus Christ, the resurrection of the dead and eternal judgment—Its rise and progress was characterised by stillness, order and intense solemnity—To behold assemblies of hundreds and thousands held in almost breathless silence, only interrupted by the insuppressible sighs and tears of penitence; by means of preaching, which was signalized by nothing in matter or manner, in men or things, to produce a tragical effect--by preaching, distinguished only for its truth, zeal and simplicity--by preaching, from the lips of those, who, in comparison of the splendors of this world's eloquence, would not be considered rising even to mediocrity--must constrain every candid spectator to say, "this is the mighty power of God."

3. The subjects of this revival were men, women, and children; from ten to seventy years of age—of all ranks and descriptions, and complexions among us. None but those who have witnessed the scene, can imagine the thrill of heavenly joy which runs through "the sacramental hosts of God's elect," when the grandsire of three score years and ten, with his progeny to the second and third generations, approaches, penitent and believing, to the altar of God, and, for the first time, "takes the cup of salvation, and calls upon the name of the Lord"--when the profligate and the man of business, the profane infidel and the speculative believer, the gambler and the miser, the harlot and the virgin, the learned and ignorant, the teacher and pupil, the bewildered Universalist, and the orthodox moralist, the wretch degraded by intemperance and the sober citizen—all come to Christ on the same terms, all making the same confession of sin, the same profession of faith—all uniting in the same anthem of praise—and all engaged in the same deeds of justice, mercy, humility and charity; saints and angels rejoice together, and bear witness that "the wolf dwells with the lamb, and the lion eats straw like the ox!"

4. The churches which have shared most largely in the blessed effusions of the holy Spirit, during the past year, are the first Church, in Cincinnati. Pleasant Ridge, Reading, Springfield, Hopewell, Ohio, Hamilton, Seven mile, Pisgah, and Mount Carmel. In some places the world seems cast into the minority; and it is worthy of remark, that in some places, but particularly in Mount Carmel, the revival is progressing with life and power; and though this church, is located in comparatively a new settlement, their prospects are bright and glorious—and in this, as well as other churches, there have been some remarkable answers to special and united prayer.

5. Some of the prominent and permanent effects of this revival appear to be an increasing degree of zeal, diligence, and fidelity among the ministers of Christ; who are laying aside worldly avocations, and adopting the apostolical motto, "I will very glady spend and be spent;" an increasing desire in all parts of our bounds for ministerial labour: the organization of new churches; the settlement and support of pastors; the multiplication of prayer meetings and Sabbath schools; the zeal and munificence displayed in the support and defence of the benevolent institutions of the present day; family visitation; and an increasing attention, both in ministers and people, to Bible Classes.

6. This, among us, has been a day of great decision. While the powers of light have been shedding forth, to the salvation of many, the healing rays of the sun of righteousness, the powers of darkness have neither been secret, silent, nor inactive. The "unclean spirits like frogs," have come up in companies, spread through all our land, and we every where know them by their "noisy, ceaseless, and filthy loquacity."

While falsehoods of almost every description, have been cunningly invented, boldly proclaimed, and industriously circulated against revivals of religion--against the American Bible and Tract Societies—the Sabbath School Union, and against those who have desired this nation to sanctify the Lord's day; the vilest and most licentious principles have been propagated with zeal; and disseminated with unusual boldness and diligence in every town, hamlet, and neighbourhood, in this region. It has been a day of deceit, falsehood and blasphemy.—It has been a season, also, of God's great power. He has cut down many of his enemies by sudden strokes of death; and many more he has brought to bow with humility to the sceptre of his mercy

Those who considered that the church remained yet in the wilderness--that the opposition to truth is systematic and persevering—that innumerable snares and temptations are laid in every path, and spread on every side, for the distress and destruction of professors of religion, anticipated with fear and trembling, the defections which would soon follow the rapid ingathering of a mixed and previously uncongenial multitude into the church of God.—But blessed be God, thus far the new converts, generally, walk worthy of their profession. But few cases of discipline have yet occurred, and when they have in almost every instance they seem salutary. And let it here be noted, that the most of the cases of defection have been produced by intemperance! Gracious God! Send the spirit of redeeming mercy, into the hearts of all who profess thy name, that with unanimity and steadfastness they may no more touch nor taste the poison of death, nor traffick in the accursed thing!

The Presbytery must refer the Assembly to their statiscal report, as an exhibit of the comparative and aggregate augmentation of the churches in their bounds, and they feel constrained to say, with gratitude and wonder, "what hath God wrought!" Some of the members will recollect the day, when all this lovely region was trodden only by the foot-steps of savage beasts, and more savage men; when, excepting the voices of the woodland choirs, no sound saluted the groves but the mingled yells and howlings of ferocity. But now the songs of Zion are heard in the humble cottage and lofty mansion, in the field and in the

forest, in the domestic and social circles, in the prayer-meeting, Sabbath Schools, Bible, Tract, Missionary, Education, Temperance, and Peace Societies, and from thousands of tongues once used as "unruly evils," now in the deep toned congregations of the Lord, prayer and praise ascend to heaven in mingled devotions on every return of God's holy Sabbath. Surely our eyes "see the wilderness and solitary places glad, and the desert blossoming as the rose." And while we pray for humility, that we be not "high minded, but fear," we would say to all who love the Saviour, "Sing praises to our God, sing praises."

SANDWICH ISLANDS.

In August and Semptember last, (says the New-York Observer) Mr. Bishop made a tour through some destitute parts of Hawaii, where a missionary seldom goes, but where natives, instructed by missionaries, had established numerous schools. His object was to inspect these schools, and give such instruction to the inquiring natives as time and opportunity would allow. We give the following as a specimen of his journal:

I have spent the whole of this evening until eleven o'clock, in conversing with those serious persons who have come to me for religious instruction. Pleasantly indeed have the hours passed away. More than twenty individuals have expressed to me a conviction of their sinfulness and their desire to obtain salvation through Jesus. Three of them are headmen. Kauhikoa came and seated himself before me, and began by saying "I have come up to you to hear a word of good for my soul.—I am in great fear on account of the many sins I have committed. I have been a murderer, a liar, I have taken by fraud and force the property of others, and whatever my heart desired, that I attempted to obtain.—Tell me what I shall do that my sins may be forgiven."

Arose early, and proceeded to the business of the day. A large school house was appropriated for the examination, into which the schools were successfully led one after another. About half of the scholars can read with facility in any of the Tracts, and all who have passed the elementary sheet can spell any word in the language: so simple is the syllabic construction of words. A small proportion only of the schools have learned to write, for want of paper and slates. Twenty eight schools have passed before me to day, containing in all nearly two thousand scholars. After examination, I married forty four couples, mostly young persons.

Having found a large number of serious inquirers in this vicinity, I thought it expedient to form such of them as appeared the most promising into a society, for the purpose of mutual edification; after the model of one that meets at Kairu, and at most of the other missionary stations. As several individuals were present who belong to the above mentioned society, we assembled this evening, and after prayer and examination into the character of several candidates, we admitted ten persons, as the beginning of a "Moral and Religious Association for the District of Kohala." These are empowered to admit others to their number from time to time. The exercises of this society are singing, prayer, and mutual exhortation on some religious subject of a practical nature.

Sabbath 6. Preached to the schools both morning and evening under a shady grove of bread fruit and kukui trees. The congregation amounted to about four thousand persons.

Have passed the evening until eleven o'clock, in giving religious instruction to the teachers, and in answering the inquiries of those who are desirous of seeking the Lord.—My apartment has been thronged from sunset until this hour; and even now they are waiting to resume the conversation as soon as I shall lay aside my pen.

One woman has come to me and said, that about a year ago, while at Kairua, she had a conversation with Mrs. Bishop, when she was told to repent and believe on the Lord Jesus Christ for salvation. This was with her the beginning of serious reflection: but recently her concern has been very great, and she seems desirous to be fully instructed in the way of life.—Could that blessed saint have seen before her departure, what we now witness—the greater part of her daily pupils expressing a hope in the merits of a Saviour's righteousness, she might have thought in her last hours, that she had not lived in vain.

One of the men, as he saw me pass, left his work, came and took hold of my hand, and walked with me. He told me he needed light and instruction in what he should do to be saved. He declared himself a great sinner in the sight of God, and that what I had said yesterday about the way of salvation induced him to come to me as he saw me pass, to obtain farther direction in the path of duty. At that moment I forgot the tediousness of the steep ascent up which we were toiling, in the interest I felt for the case before me.

I had proceeded but a little way further, when I perceived a man sitting upon a mat by the side of the path, and as I passed, he rose, caught my hand, and pulled me down by his side. I asked him what was his desire. He said, pointing to his cottage at a little distance on the left, that he resided there, that as he saw me coming up he felt the desire in his heart to tell me his thoughts, and seek direction as to what he must do to be saved. He too was one of my hearers yesterday.

From the Philadelphian.

INTERESTING STORY.

A Lady, who is engaged as a teacher in a coloured Sabbath School in Philadelphia, some months since, as was her custom, distributed among the children her usual supply of tracts. One of these—"*Poor Sarah.*" was conveyed, by the Providence of God, to a poor, aged black woman; and, as she could not read, it was read to her by the child.—The moving contents of this precious tract affected her heart; and such was her eagerness to treasure up its interesting incidents in her memory and to appropriate its divine consolations, that she was wont to crave, often, of such as were instructed, the favour of reading it to her. It became her constant companion; and, once in particular, while journeying in one of our Delaware steam boats, she was known to beg a similar favour of the Captain, which was readily granted. On her return to the city her little book, the Herald of the mercy and grace which she then enjoyed, was still with her.—A short time ago, she was visited by sickness, which soon proved to be a "sickness unto death;" but she had received the good seed in her heart, and it had sprung up bearing its native fruits, faith, hope, patience and charity, for her support in the hour when flesh and heart were failing her. For this seed and these good fruits, she declared herself to be, instrumentally, indebted to the story of the poor Indian Sarah.—She descended into the dark valley with songs of triumph, asking no other favor than that her much loved tract might be deposited in the narrow house with her then dying body. This was done; she now rests from her labours and her sufferings; and her released, redeemed spirit is, doubtless, rejoicing in the realms of light, with the glorious assembly and church of the first born whose names are written in heaven; singing

"Hail, matchless, free, eternal grace,
"That found *my* soul a hiding place."

"TIS ALL FOR THE BEST."

Many of our readers are acquainted with the character of Bonner the famous Catholic Bishop, who during the reign of the bloody Queen Mary of England, practiced such cruelties, and made such havoc among the Protestant churches. It was indeed a time that tried men's soul's, and the car of persecution stained with the blood of saints, was driven fiercely through the land.—Many of the most valuable ministers among the Protestants were called before the cruel Bishop Bonner—taking through a hasty trial for rejecting the doctrines of the Church of Rome, and then hurried to the fatal stake for execution. Bernard Gilpin, a worthy man, and a staunch advocate for the doctrines of the Reformation, was often assuring the persecuted people, that although times were dark and distressing, yet the Lord reigneth, and has all things under his control, and will suffer nothing to befal his people, but what is intended for their good."

At length, behold a warrant is issued against Bernard Gilpin himself, and he is summoned to go up to London, and give an account of himself and his creed before the blood thirsty Bonner. He chanced to break his leg on the way. Some persons, who disliked his sentiments, now jeered him on account of this doctrine, "that nothing befals us but what is intended for our good," and exultingly demanded if it was for his good that he had broken his leg. He answered, "that he had no doubt but it was," though he could not see how, nor understand the design of God. And it so turned out; for before he was able to travel, behold the persecuting Mary dies,—Elizabeth comes to the throne—the famous Bonner is hurled from his judgment-seat, and Bernard Gilpin is set at liberty.

CHURCHES NOT TO BE UPHELD BY LAW.

Many congregations have been ruined by trusting in the arm of civil law. They have gone down to Egypt for help, and, too late, have discovered that Pharaoh is but a broken reed. Civil law, in support of the church, is of just as much worth as the hope of the hypocrite in support of the soul. It is like the spider's web—and to go to it for security is like the giving up of the ghost. Men cannot be compelled to support the Gospel of Christ;—they will submit with tolerable quietness to support the forms of religion but not to support religion itself—and any church or congregation that resolves to maintain itself by the strength of law, or perish, is not far from destruction.—*Boston Recorder.*

Fancy paints pleasures at a distance, with beautiful colours; but possession often takes away their beauty.

Poetry.

FOR WHOM SHOULD WE WEEP?

Weep not for the dead, neither bewail him. Jer. xxii. 10.

Weep not for those whose race is run,—
Their prize is gain'd, their toil is past
To them the power of grief is done,
And misery's storm has frown'd its last!
They sleep in Christ the sleep of peace,
Unflush'd by dreams of earthly sorrow,
Till earthly days and nights shall cease,
Before a bright and glorious morrow!

But weep for those, who yet remain,
The feverish weight of life sustaining,
The frown of scorn, the sting of pain,
And secret anguish uncomplaining:
Weep for the living—they who rest
Within their last and happiest dwelling,
Are senseless of the vain bequest
Of tears, and sighs successive swelling.

Weep o'er the cradle—not the tomb!
Lament the dawn, and not the ending,
Of that tempestuous day of gloom,
Whose sun is bright but when descending.
Weep for the bands who still maintain
The strife with labour undiminish'd;
Departed saints—their death is gain,
Their spoils are reap'd, their conflict finish'd!

REVIVALS.

From the New-York Observer.

REVIVALS IN ENGLAND.

On this subject we have the pleasure of laying before our readers the following extract of a letter from the Rev. Mr. Lewis, of Islington, London, to the Rev. William Paton of New-York:

The shower of divine influence, we trust, is approaching us. In Wales, thousands have been brought to the knowledge of the truth and added to the church within the last few months; and we are praying and expecting that something like it may take place amongst the churches in the metropolis and its vicinity. Special meetings for fasting and prayer have been held in many parts of the country, and friendly conferences have been held by the ministerial brethren, with a view to this object. In Islington we have had a day much to be remembered. It was overwhelming to see the numbers that flocked together for prayer at seven in the morning, at noon, and again at night. The good fruit has already begun to appear, and most of our churches have been favored with accessions since that time. In my own, nearly all the members of one family were impressed at that season, which impression, I trust, has issued in true conversion, and we have just received as members of the church, the father and mother, one son, and two daughters. There are two others in the same family who are in a hopeful way. Brother Stratton received twenty-nine members into the church on the first Lord's day in the present year, and H. F. Burder and others are experiencing seasons of refresining. Surely these are the drops before the shower. Bear us in mind, beloved brother, for our religion is not selfish, and I am quite sure you do not wish to keep revivals to yourselves.

From the first part of the following extract of a letter from the Rev. H. F. Burder, of Hackney, to the Rev. Dr. Sprague, of West-Springfield, Mass., dated February 11, it is evident that Mr. Lewis is by no means singular in his views of the state of the Congregational churches in London.

My Dear Sir—You have laid me under just obligation to your kindness by sending me a copy of Dr. Griffin's letter. I read it on the last day of the year at a solemn meeting of our ministers and churches in Hackney, and it evidently produced a very powerful impression. It will appear in the next number of the Evangelical Magazine. I am also inserting it with some other documents in a small work which I am publishing, and which will be out in a fortnight.

The Board of congregational ministers in London and the vicinity, consisting of about eighty, last night adopted a letter which had been prepared to send to your body of Congregational ministers, and another to the Presbyterian ministers of your country. An address also, which had been drawn up at the request of the Board by Mr. Fletcher, of Stepney, and myself, was adopted, which is to be sent to all our churches (of our own denomination,) throughout England. I hope to be able to send you a copy with this letter; and either by the same conveyance, or the first opportunity, three pastoral discourses on the subject, which I have in the press, and also three of my friend Mr. Fletcher. In several of our churches, and I am thankful to be able to say, in my own, we have much cause for gratitude and encouragement. I do hope that the spirit of prayer for the heavenly gift, and of increased exertion is beginning to prevail here, and that it will be followed by a correspondent conveyance of the "unction from the Holy One." Surely He who heareth prayer never excites importunity without designing to pour out an abundant blessing. I hope you and your brethren do not forget us at the throne of grace: I can assure you we often remember you.

Last Friday I attended the funeral of the venerable Matthew Wilkes, who died in peace at the age of eighty-two, after being the minister of the Tabernacle in Moorfields, about fifty-four years, having commenced his labors there only five years after Mr. Whitefield's death. That holy man of God—Rowland Hill, one year older than his friend, gave a funeral address from the pulpit of the Tabernacle, which was crowded before the doors were open to the public; admission being given by tickets. About eighty or ninety ministers preceded the corpse in a walking procession from the Tabernacle to Bon-Hill Fields (in the immediate vicinity,) the place of interment. Many of the shops were shut up; not a carriage moved along the road; multitudes, lined the streets, and thronged the burial ground; and probably ten thousand people were assembled. What a tribute to the character of this servant of the Lord, whose life had been devoted to the cause of Christ! He was among the founders of our Missionary Society, and many other excellent institutions. He was a man of very plain manners and frugal habits. He never received for his ministerial services more than £200* per annum, and of that he gave away £100. He had, I presume, some other, (though limited) resources. My father,† I am thankful, still survives, and although not without suffering weakness and pain, yet was able to preach every Lord's day morning throughout last year.

There is very great commotion just now in all parts of our country in consequence of the agitation of the question of Catholic emancipation, and of the unexpected measures in its favor adopted by our government. Religious people are much divided in sentiment respecting it. Even many Dissenters and most of the Methodists are against the Catholics, from the dread of their persecuting spirit, and the idea that they may at some future time gain an ascendancy. I confess I am not one of those who tremble at the idea of their being placed on a parity of privilege with ourselves. I think the cause of truth has nothing to fear.

*Not quite nine hundred dollars.
†Rev. George Burder.

French Protestant Missions.—We are indebted to the same gentleman from whom we received the above, for the following extract of a letter, dated Paris, 27th February, 1829.

"I must not close my letter without telling you that our missionary society will send out its three first missionaries to the South of Africa in about a month: the way has been opened for their departure in a very providential manner—and we feel assured that the Lord himself will conduct them. They will go in company with the Rev. Dr. Philip, superintendant of the establishment of the London missionary society in that country, who is at this time in England."

OWEN, CAMPBELL & FLINT.

From the Christian Herald.

The Editor of the *Western Monthly Review*, in giving an account of the 'dispute between Owen and Campbell,' says in relation to Mr. Campbell, "we are at once pleased and surprised to find, that his views of Christianity were decidedly of the liberal cast." The Editor, in the conclusion of his remarks, also says—"we humbly trust that the result will be, that the two extremes of Calvinism and Deism will be alike rejected by the good sense of the people, and that the intellectual pendulum will settle in its vibrations to the permanent point of reasonable and liberal Christianity."

When persons are spoken of as being of the 'liberal cast,' the common understandings is, that they hold Unitarian sentiments. When they are spoken of, as believing in a reasonable and liberal Christianity, the general understanding is, that they are Humanitarians, Unitarians or Socinians, or persons who deny the divinity of the Lord Jesus Christ.—We presume that persons of a 'liberal cast,' or those who maintain (as they think) a liberal and rational Christianity, *would*, themselves being interpreters, declare that one or the other of the above-mentioned names was synonymous with liberal and rational Christians. That is, by common consent, they are so understood. How far they *really* deserve the name of rational and liberal Christians, is another thing. If by *liberal* we are to understand that they give great liberty to people to believe and practise what they please, it may be said at once that they deserve the name. Whether they deserve it *more* than some other sects, on account of their indulgence in practices, is somewhat doubtful; but still we are willing that *in this sense* they should be called liberal.

Now, Mr. Flint, the Editor of the Review, says, that Mr. Campbell's 'views of Christianity are *decidedly* of the liberal cast.' We expect that the Editor has some skill in distinguishing those of the "liberal cast,' as it is said he *himself* has undergone the process of remoulding. At least we expect that *now*, he will have no hesitation in permitting himself to be called a Unitarian. Where or how he became so, is not of much consequence. Having had his optics clarified by the process he has undergone in the Western country, he is 'pleased and surprised to find' Mr. Campbell of the 'liberal cast' in his views.

From the Baptist Recorder.

ANOTHER ARTICLE OF FAITH.

We copy the following extract from the "Christian Baptist," [edited by Mr. Alexander Campbell.] The writer professes to have derived it from the Editor of the Baptist, who does not deny the statement. If this article is to be foisted into the Baptist creed, we for one, state explicitly, that we must forever reject it, simply because it is wholly unsupported both by the rule of faith, the bible, and by the experience and testimony of thousands of Christians. It is possible that some, after their immersion, may have received the regenerating Spirit; but to make baptism a pre-requisite to regeneration, is to err most egregiously.

From the Christian Baptist.

I do not wish to be understood as finding fault with the essays of Paulinus, though I think his essays on the Holy Spirit are rather too much in the Calvinistic style. But with the recommendation of *Melancthon*, if he is the same writer, there is, to my judgment, a manifest inconsistency. As so much is said about the Holy Spirit's operations in this metaphysical day, I would, in a few words, give my views of what the New Testament teaches:—We must first hear, then believe and reform, then obey, that is, be immersed: then receive the regenerating Spirit, with all its heavenly blessings promised to the believing sons and daughters of Adam. This appears to be so plainly inculcated in the New Testament, that I am astonished that I so long remained ignorant of the gospel, when at the same time I professed to be a teacher of it. And for the discovery I am indebted to you, brother editor. Let me conclude in the language of Paulinus, "that you may steer a straight forward course, alike unawed by custom, unprovoked by opposition, unseduced by novelty. is the prayer of yours in the gospel."